

Received:
3 November 2022

Accepted:
28 November 2022

Published:
28 November 2022

Inspiration of Women's Leadership in the Qur'an

Muhammad Amin¹, Nawawi Marhaban², Maula Sari³

¹²³State Institute of Islamic Religion (IAIN) Langsa

Contributor e-mail: muhammad.amin@iainlangsa.ac.id

Abstract:

Women have always been an interesting topic to discuss, and the discussion of women gets a sizable portion in the Qur'an. But unfortunately, there are still some narrow views in patriarchal culture that discriminate against women. This paper aims to highlight and analyze in depth the virtues and privileges of women in the Qur'an, which so far are still considered as subordinates. The method used in this study is a library research method with a semantic approach, this approach is used to examine the verses of the Qur'an related to the privileges of women and who the women mentioned in the Qur'an are. The results showed several women mentioned in the Qur'an Maryam, Fatât Madyan, Imara'atu Fir'ûn, Malika Saba', Imra'atu Imran, Maryam bint Imran and Khaulah bint Tha'labah. Their stories in the Koran confirm that women have excelled in both spiritual and professional careers, and that their strengths aren't domination by one gender. This argument gives a different perspective that women also have equal opportunities to achieve, do good, and enter the political, leadership, social and economic spheres.

Keywords:

al-qur'an, leadership, women

Abstrak:

Perempuan selalu menjadi topik yang menarik untuk diperbincangkan dan pembahasan kaum wanita mendapatkan porsi yang lumayan besar dalam Al-Qur'an. Namun sayangnya, masih ada beberapa pandangan sempit dalam budaya patriarki yang mendeskriminasikan kaum perempuan. Tulisan ini bertujuan untuk menyoroti dan menganalisis secara mendalam tentang keutamaan dan keistimewaan kaum perempuan dalam al-Qur'an yang selama ini masih dianggap sebagai subordinat. Metode yang digunakan dalam penelitian ini adalah metode telaah pustaka (library research) dengan pendekatan simantik, pendekatan ini digunakan untuk menelaah ayat-ayat al-Qur'an yang berkaitan dengan keistimewaan kaum perempuan dan siapakah perempuan-perempuan yang disebutkan dalam Al-Qur'an. Hasil penelitian menunjukkan bahwa ada beberapa perempuan yang disebutkan dalam al-Qur'an yaitu, Maryam, Fatât Madyan, Imara'atu Fir'ûn, Malika Saba', Imra'atu Imran, Maryam binti Imran dan Khaulah bint Tha'labah. Kisah-kisah mereka dalam al-Qur'an menegaskan bahwa para perempuan memiliki prestasi yang baik dalam bidang spiritual maupun karier profesional, dan kelebihan mereka tidak hanya didominasi oleh satu jenis saja. Hal ini memberikan sudut pandang berbeda bahwa kaum perempuan juga memiliki kesempatan yang sama dalam berprestasi, berbuat baik, dan masuk dalam ranah politik, kepemimpinan, sosial dan ekonomi.

Kata Kunci:

al-qur'an, kepemimpinan, wanita

INTRODUCTION

Women have always been an interesting topic to discuss and the discussion of women gets a sizable portion in the Qur'an. Islam also in principle upholds equality and does not discriminate between genders, including in leadership (Yulianti, Putra, and Takanjanji 2018). The challenges of reform and globalization today require a leader to be able to manage well, and gender in leadership is no longer an issue. But unfortunately, there are still some narrow views in a patriarchal culture that cause discrimination against the role of women. Like the issues of women's conversations that lead to sad stories of women who are shackled (Fatmawati 2019). Discrimination against women does not only occur in the political sector, even in the household, women are often discriminated against (Salim 2014; Alfitri 2020; Feillard 1997).

One of the privileges of women, the Qur'an names one of the letter's *an-Nisa'* which means women (Shihab 2008; Ahmad 2003). The Qur'an also mentions several women's names in several verses. In general, the names of women mentioned in the Qur'an are divided into two parts. The *first* is pious women. The *second* is women who disobey Allah's commands. The story of pious women is mentioned in the Qur'an to be a lesson for the people to imitate the story of their life journey. Meanwhile, the story about women who disobeyed became a lesson for the next generation not to repeat their dissent. Those who lived in the past in obedience to Allah's commands have attained success in both this world and the hereafter. One of the examples mentioned in the Qur'an is the inspiration of women in leadership. The leadership of women in the Qur'an includes a broad sense. Both individual leadership, family, and community leadership (Abu Syuqqah 1999). On the other hand, those who disbelieve are also proven to have experienced various failures in their lives, both in this world and in the hereafter.

This research departs from the author's tendency. *First*, the assumption that explains that a woman cannot be a leader is still a pro and contra (Agesna 2018; SteelFisher et al. 2019; Nisa 2014) Women are considered unfit to be leaders due to several factors (Ismail 2017), both because of different interpretations of the verses of the Qur'an and Hadith, *Ijma'* and *Qiyās*, as well as patriarchal culture that has not been lost, and human myths about women themselves. Therefore, the author will describe the Inspiration of Women's Leadership in the Qur'an as an example that can be followed by women today.

The purpose of this study is to attempt to complement the existing literature, at least departing from the question formulation of the problem. *First*, who are the women mentioned in the Qur'an and who are the inspiration for women today. *Second*, what inspiration and lessons can be drawn from the stories of the women mentioned in the Qur'an. Thus, these two questions are the subject of discussion in this study.

There have been several researchers writing about women's leadership on this theme, including; *First*, the research written by Fathunnurohmiyati entitled "*The Nature of Women's Leadership: A Historical Reflection*". This study explains that there are types of warriors who have strong faith, there are pious women who are strong in worship and consistently maintain their chastity, and there are also types of

instigators, seducers, and traitors (Rohmiyati 2016). *The second*, written by Eko Andy Saputro, with the title "*Women's Leadership in Biological and Theological Views of the Qur'an*". This study explains that women's leadership in QS an-Nisa verse 34 which says that leadership in a family and is not justified for leadership in general. However, if you take this verse in a truncated manner, the verse can be justified as a proof to reject women's leadership or it may justify women in becoming a leader (Saputro 2018). *Third*, the research written by Ramli Abdul Wahid entitled "*Unraveling Leadership Discourse in an Islamic Perspective*" explains that a leader must have criteria, namely having faith, having a vision and work program, being able to explain tasks, being accepted by the people. Then regarding the law of women being leaders, where classical thinkers emphasized the prohibition of women being leaders (heads of state), but some modern thinkers challenged views that were considered gender biased and gave arguments that women could become leaders (Wahid 2020). However, the focus of this paper is the Inspiration of Women's Leadership in the Qur'an. The author emphasizes the attitudes and traits that can be an inspiration for women today, especially in leadership.

RESEARCH METHOD

Method that will be used in this research is the *library research* (Karuru 2013), by reading and understanding research references, the method used in this research is descriptive analysis (Rijali 2019) method by systematizing a description of the data that has been collected in a detailed explanation accompanied by with the author's analysis (Muhazir 2021). The primary sources of this writing are the Al-Quran and Hadith, while the other supporting sources are taken from exegesis literatures, and related books. This study uses a semantic approach (Darmawan, Riyani, and Husaini 2020; Sandimula 2022; Rahman 2018), this approach is used to examine verses that talk about women. The main data sources in this study are verses of the Koran and several books of interpretation. In addition, this paper also uses several important articles to enrich the data. Data analysis was carried out by reducing the verses in the Qur'an and examining these verses

RESULTS & DISCUSSION

Overview of a Woman's Leadership The

Definition of leadership is very broad, one of which leadership is defined as a series of structuring activities in the form of the ability to influence the behavior of others in certain situations so that they are willing to work together in achieving predetermined goals (Fitriani 2015). Robbins explains that every leader has at least 3 characteristics, including (Robbin 2001);

1. *Social perception* is a person's ability to see and understand the attitudes and needs of members in a group.
2. The ability to think abstractly is a leader who has high intelligence and skills in abstract thinking.
3. Emotional balance, namely the leader must have a balanced feeling. Have maturity in acting based on deep awareness.

Basically, a woman has the basic qualities to become a successful leader. Women tend to be more patient, empathetic, and *multitasking*. Another factor that

hinders a woman's progress is the lack of policies in the organization that support a balance between family and work, especially for a woman who has a family (Fitriani 2015). Quraish Shihab explained that in the Qur'an there are many stories about the equality of women and men, the only difference between the two is piety to Allah SWT. There is no distinction based on gender, race, skin color and ethnicity. The positions of women and men are asked to fill in each other's shortcomings (Shihab 2008).

Women's Characters and Their Characters in the Qur'an

Women whom Allah has immortalized their names and stories to be used as wisdom in their stories include:

1. *Ummu Mūsa* (Mother of Prophet Moses)

The name of Prophet Moses (as) is mentioned 136 times in 34 different chapters of the Qur'an. Allah SWT tells the story of Prophet Moses in such detail. The story begins from the time of his birth until the struggle of the Prophet Moses in upholding the sentence of monotheism. Mūsā confronted the king of Pharaoh who was famous for being savage and sadistic. His predicate as Allah's Apostle, Mūsā managed to overcome various obstacles to da'wah well. Behind the success of Prophet Moses there was a mother who played a role in delivering this success. Prophet Moses'smother is a figure of a strong and obedient woman mentioned in the Qur'an(Ibnu Katsir Ad-Dimasyqi 1999).

Prophet Moses'smother was named Yūkābad (Ibnu Katsir Ad-Dimasyqi 1999). In the Bible it is called by the name of Jochabed (Karssen 2008). The story of the mother of Prophet Moses began when King Fir'ūn or Ramses II received information from his assistants about the birth of a child from among the Children of Israel who would destroy his power. This information made Pharaoh angry and worried. He was very afraid of losing his position and power. Fir'ūn instructed his soldiers to conduct raids on the houses of the people who gave birth to baby boys from the Children of Israel to be killed. The instructions made mothers who had just given birth to a baby boy frightened. They were worried that they would lose their child if found by Pharaoh's soldiers. No exception the mother of Prophet Moses who had just given birth to Prophet Moses (Abdul Mu'thi 2015).

Moses' mother, who was afraid and worried for the safety of her beloved son, suddenly received inspiration from God. Allah inspired the mother of Prophet Moses to breastfeed her baby and if she was worried for her safety, Allah ordered the baby to be put in a chest and thrown into the Nile. Moses' mother was a woman who obeyed God's commands. He believes that if Allah commands something, it must contain great wisdom. The mother of Prophet Moses was sure that Allah would protect and save her baby, even though it was washed away in the Nile which was very wide and long in its flow.

When they arrived at the palace, Fir'ūn's wife persuaded her husband not to kill the baby. He assured that the baby would be a cooler for them in the future. Fir'ūn initially did not agree with his wife. He was worried that when the baby grew up it would be the one who would destroy his power. However, thanks to the ingenuity of Fir'ūn's wife in seducing and persuading her husband, Fir'ūn finally agreed that the

baby was cared for in the palace. Pharaoh's wife was looking for someone who would breastfeed the baby Moses. By Allah's destiny the woman who was found to be the mother of the Prophet Moses was his own mother (Umar Az-Zamakhsyari 1988).

Thus the short story of the mother of the Prophet Moses who believed and carried out God's commands with all her heart. Allah gave him a way out of all his difficulties in a way he did not expect. The story is told in QS. *Thaha*/20: 38-39. The verse explains that Allah commanded the mother of Prophet Moses in the form of inspiration to put her baby in a coffin and then drain the coffin into the Nile. Allah confirmed the heart of the mother of Prophet Moses with the assurance of Allah who will oversee the safety of the baby (Hasbi Ash-Shiddiqy 1995). In surah al-Qashash, with a slightly different editorial, Allah also explains as follows:

"We inspired Mūsâ's mother, "Put him (Mūsâ). If you are worried for his (safety), throw him into the river (the Nile in a floating chest). Do not be afraid and do not (also) be sad. Surely We will return him to you and make him one of the Messengers." (Surat al-Qashash/28:7)

Both verses mention that the mother of Prophet Moses was inspired. The inspiration given to Moses' mother in the two verses above is called the word *auhâ* (revelation). Some commentators such as Abu Hasan Asy'ari, al-Qurtubi, Ibn Hajar al-Asqalani, and Ibn Hazm al-Andalusi consider that the editorial of the verse shows that the mother of Prophet Moses was a prophet. The verse clearly states that Allah revealed to the mother of Prophet Moses (Zulaiha 2016). However, most scholars do not agree that the mother of Prophet Moses was a prophet. According to them, one of the requirements to become a prophet is male gender. Therefore, the word *auha* in these two verses is understood by inspiration not revelation (Mudrikah and Walidin 2020).

Some leadership lessons that can be learned from the story of Prophet Moses's mother include; *first*, Prophet Moses's mother was a woman who had a high commitment to God's commandments. The obedience of Moses' mother to God's commands was evidenced by her obedience to the command to throw her baby into the Nile. Of course, a mother loves her child very much. Moreover, her child is still a baby who has just been born. No sane mother would harm her child. A mother will definitely look after and protect her child with all her might. On certain occasions a mother will even sacrifice anything, including her own life to save her baby. Likewise the mother of the Prophet Moses. She has the same feelings as other mothers. But when he received an order from God to drown his beloved son in the Nile, he carried out the order perfectly. His obedience and faith in Allah made him able to release the child he loved so much into the swift current of the Nile (Toriqul Chaer 2020).

Second, Prophet Moses's mother was a smart, tough and responsible woman. When Fir'ûn issued an order to hunt down baby boys from the Children of Israel to kill the mother of Prophet Moses, she reacted intelligently. He was good at keeping secrets and hiding his baby so that God's command came to throw baby Moses into the Nile. Even though Yakubat was sure that God would save his baby, he didn't let the baby he loved so much to be swept away. He ordered Moses's sister, Miriam, to monitor the movement of the chest containing the baby Moses. It was Miriam who watched her sister in the midst of the swift current of the Nile so that the chest

flowed towards the palace of Pharaoh. Finally the chest was found by Pharaoh's wife and saved in the palace (Shihab and Shihab 2012).

Likewise, when Prophet Moses's mother was chosen as Prophet Moses's nursing mother when Pharaoh's wife was looking for a nursing mother for the baby she had picked up from the Nile. The mother of Prophet Moses with her smart attitude and intelligent mind was able to keep the secret that the child who was breastfed was her own biological child. It was this determination and intelligence that allowed Moses to be raised in the king's palace with various luxurious palace facilities. The intelligence and determination of the mother of Prophet Moses in keeping the secret illustrates how great the mother of Prophet Moses was. She can put aside her subtle maternal feelings and instincts to save her baby.

2. *Ukhtu Masa* (Sister of Prophet Moses)

Mūsâ's sister was named Miriam. But there are also those who call it Maryam (ahl-Husain bin Mas'ud Al-Baghawi 1997). Prophet Moses had two brothers. One brother named Harun and one sister named Miriam. Miriam is an older sister who is very loyal and dear to her sister and family. By the time Moses was born, Miriam had become a midwife in her area even though she was still relatively young. This shows that she is an intelligent and skilled woman. Many mothers who gave birth in his area were helped by him. Thanks to her expertise, Miryam often handles cases of childbirth that are classified as complicated.

The loyalty and affection of Prophet Moses's brother was shown when he was willing to follow the flow of the Nile which carried baby Moses until he was found by Pharaoh's wife. In the midst of such a tense situation as a result of Pharaoh's instructions to kill the baby boy, he was able to show his loyalty to his sister to ensure his safety. Miriam's intelligence was also seen when she was able to direct the guards of the king's wife who were looking for a nursing mother to baby Mūsâ. By the will of Allah SWT, baby Mūsâ did not want to be breastfed by any woman, so he was reunited with his biological mother, Yûkâbad. The story of Moses' sister is told in QS. *Thaha*/20: 40.

The story of Mūsâ's sister contains several inspirations for her leadership attitude, including;

first, Faithfulness. The loyalty of the Prophet Moses's brother to his family was seen when he dared to do some high-risk things to save his family. Among them, he dared to refuse Imran's father's decision to divorce his mother as a result of Pharaoh's instructions to kill a newborn baby boy. Imran, who was worried about the decision, chose to divorce his wife to avoid the birth of a baby boy, which would result in Fir'ûn being killed. The decision was rejected by Miriam as his daughter. According to Miryam, if his father divorces his mother, not only does he separate the son from the father but he also separates the daughter from the father. This reason finally discouraged Imran from divorcing his wife, Yûkâbad. Likewise, Miryam's loyalty in taking care of her baby sister until she made sure her sister survived the Nile until she was breastfed by her biological mother.

Second, Professionalism, Miryam is a professional woman. Miriam was a medic in her time, she mastered the science of obstetrics. Thanks to her professionalism in

obstetrics, she is well-known in the community so that she is often asked to help give birth to mothers even in cases that are difficult for an ordinary midwife to handle. This professionalism is of course found with a serious learning process. Miryam's young age does not prevent her from taking part professionally in society. This also allowed him to have access to the royal palace of Pharaoh so that he was able to lobby for his birth mother to become the mother of Prophet Moses.

Third, Smart and Brave, Miriam's intelligence and courage can be seen from how she and her mother kept the secret of the birth of Mûsâ's baby until they managed to save him until he was an adult. Without the intelligence and courage of those closest to him, it was impossible for Moses to be saved in the midst of the targets of Pharaoh's soldiers and intelligence. Only those who have high intelligence and mental steel are able to overcome difficulties in the midst of such a precarious situation.

3. *Fatât Madyan* (Girl Madyan)

The story of the Madyan girl is part of a series of stories about the missionary journey of Prophet Moses. When Prophet Moses and his people escaped from the pursuit of Pharaoh and his army, he and his people fled to Madyan. In Madyan, he found an area that became a source of water for the residents of Madyan (Âsyur At-Tûnisi 1984). In that place many people gathered to fetch water to meet their various needs. In the crowd of people who were queuing to take the water, Prophet Moses found two girls who looked very polite and kept their honor. They were waiting for their turn to fetch water at the oasis where people took it (Asy-Sya'rawi 1997).

Prophet Moses who saw the two girls waiting a long time to fetch water in the crowd of men tried to find out why it was not their brother or father who fetched water at that place. The two girls said they had no brothers. Meanwhile, their father is old and can no longer work. Prophet Moses also helped the two girls to water their livestock. When the girl returned home, they told her about a young man. The girl proposed to her father to hire the young man because he was considered to have a strong physique and good attitude (Affani 2017).

The reports from the two girls were well received by their father. Their father invited Moses to his house. Prophet Moses told about his arrival to the land of Madyan. After hearing this explanation, the girl's father guaranteed the safety of Prophet Moses in Madyan. The girl's father asked Prophet Moses to stay with them and help his daughter in taking care of their household affairs and livestock. Over time, the attitude of the Prophet Moses who was honest and intelligent and dared to attract the hearts of the girl's parents (Abu Syuqqah 1999).

The girl's father offered Moses to marry one of his daughters. Mûsâ's dowry had to work eight years with the girl's family. The offer was accepted by Prophet Moses with an open heart. Until finally he married one of the Madyan. Some historians say the two Madyan girls are daughters of the Prophet Shu'ib. The Qur'an does not specify the exact name of the father of the two girls (Al-Maraghi 1946). The Qur'an only mentions that the father of the girl was a devout and pious man. The story of the Madyan girl is told in QS. *al-Qashash*/28:23-26.

The story of the Madyan girl can be taken from several inspirations in terms of leadership, including;

first, Responsible, The two Madyan girls described in the Qur'an are girls who are responsible for their families. They took over from their elderly father's duties to take care of the livestock which was the source of income for his family. They don't stand by the situation. At that time, men dominated the tasks related to family maintenance. Herding livestock is a work that is commonly done by the community at that time. In the midst of the domination of men who are so dominant, they dare to carry out this noble task for the sake of their family's existence.

Second, Maintain honor and prestige. Efforts to get water from the source at that time were very difficult. Men gather at water sources to scramble for water which they will use for various needs. The two Madyan girls, who also wanted to fetch water, kept their honor even in difficult situations. They are willing to wait for a relatively long time so that things get quiet and they get the opportunity to fetch water without crowding the men (Affani 2017). This attitude shows that a true leader must maintain their honor even in an unfavorable situation. The honor and dignity of religion is something that is most valuable compared to the price and various other worldly affairs.

Third, Loyal and obedient to parents. The loyalty of the two girls to their parents is shown by their willingness to do the tasks that should be their father's responsibility. They still take care of their father's business even though they have to deal with various obstacles and obstacles. The two Madyan girls were also very submissive and obedient to what their parents ordered. courtesy and obedience to their parents brought good luck in their lives. one of the girls was finally chosen by Allah to be the wife of Allah's Apostle Mūsâ as.

4. *Imara'atu Fir'ûn (Wife of King Fir'ûn)*

The wife of King Fir'ûn is a woman who believes in Allah. Although he lived in a luxurious kingdom with various palace facilities, it did not tempt him to disobey Allah's commands. Pharaoh's wife's name was Asiah bint Muzahim. He comes from a devout family and believes in the Shari'a of Prophet Ibrahim. His marriage to Pharaoh happened because of coercion. Fir'ûn threatened to kill Asia's parents if they refused his proposal. Asia was forced to accept Pharaoh's proposal to become his wife. But by Allah's destiny, Pharaoh never had sex with Asiah even though he always slept in the same room with her. Allah SWT created a devil who resembled Asiah. It was the devil that Pharaoh had sex with whom he thought was Asiah.

Asiah is the woman who saved Moses when he was found in a chest on the Nile. Thanks to his services too, Pharaoh who wanted to kill the baby Mûsâ stopped his marriage. Asiah persuaded Fir'ûn that the found baby would one day benefit their family. Asiah was also instrumental in maintaining and caring for Prophet Moses so that he grew into a teenager and adult. Asiah is also looking for the best nursing mother for baby Mûsâ. The nursing mother that Asiah is looking for is none other than the biological mother of Prophet Moses named Yûkâbad.

The story of Asiah is mentioned in the Qur'an to be a lesson for every Muslim woman. A woman who believes in Allah will continue to maintain her faith under any circumstances. Asia's faith was maintained even though her husband was a tyrannical king. Asia was not tempted by the luxury and power of Pharaoh that was so great. He

still obeys all the commands of Allah in a secret way he carries out worship in accordance with the Shari'a of the Prophet Ibrahim (Abdullah Al-Asyqar 2008).

Asiah's attitude which is consistent with her faith in Allah and denying Pharaoh who claims to be God is known to Pharaoh. He is very angry with people who deny his divinity. Without mercy, he ordered his soldiers to torture his wife. His wife was forced to disobey Allah. But Aisah remained adamant in her faith. In the least, his faith was not shaken by the severe tortures carried out by Pharaoh's soldiers. The torment after the torment he received brought him back to Allah SWT. She died to her Lord as a martyr woman who defended her faith and denied divinity of creatures (Rusydi 1992). The example of Asiah is enshrined in QS. *at-Tahrim*/66:11.

The story of Asiah bint Muzahim in the Qur'an provides some inspiration for her leadership attitude, including:

First, Intelligence in negotiation. Asiah's negotiating ability is seen when she is able to persuade Pharaoh to give up his intention to kill baby Mūsā. Whereas Pharaoh's policy at that time was to kill all male babies born to the Children of Israel. Pharaoh, who was famous for his thirst for power and wealth, knew no mercy towards anyone who would interfere with his position as ruler. Dealing with people like Pharaoh requires extraordinary intelligence and negotiation skills. This is what Asiah has. Negotiation ability is one of the skills that a leader must possess. A leader will certainly face various difficult problems in his leadership. His ability to negotiate with friends and foes will give him a way out of the difficulties and obstacles he faces.

Second, Intelligence in keeping secrets. A leader needs intelligence to keep certain secrets that should not be known by others. These secrets need to be kept and closed tightly so that the continuity of an organization or government can run smoothly. The ability to keep secrets cannot be done by everyone. Some people will easily reveal secrets in certain circumstances. He did not think about the negative impact on the organization if the secret was disclosed to outsiders. Therefore, this intelligence is only owned by certain people who are mentally trained and able to think for the long term. This is shown by Asiah bint Muzahim. He was able to keep the secrets about Moses and the secrets of his faith in Allah SWT and denied the divinity of Pharaoh.

Third, Firmness of faith against the temptation of wealth and power. Living in a palace with various luxurious facilities often makes people lulled. Often people are absorbed in the luxuries of the world with various facilities and conveniences of life when they are at the peak of power. But for Asiah, this is not the case for her. Asih remains consistent with her faith in Allah SWT. She continued to worship Allah and denied the attitude of her husband who was disobedient and unjust. Resistant to the temptations of wealth and power is the attitude of an ideal leader. A leader who is able to restrain himself from various temptations of the world, will be able to bring the people under his leadership to prosper.

Fourth, Empathy for the weak. A leader must have great concern and alignment with his subordinates (Sohiron, Syukri, and Us 2019). The existence of a leader must be able to protect and help the weak. Weak people are those who have a life that is completely deprived both economically, legally and socially. These limitations and

weaknesses make them need the help of others, especially leaders to help them. Asiah as the wife of the king of course has certain facilities and accessibility in the palace that other people do not have. No matter how bad her husband is, Asiah is still a king's consort who is treated like a king's wife. This advantageous position was used well by Asiah to help the weak. Baby Moses, who was bobbing in a chest in the Nile, was picked up by him. A weak baby who doesn't yet have any strength is being brought up lovingly by Asiah in the palace. Asiah also treats the weak people in the palace with kindness and courtesy. Asiah has set an example that no matter how high a person's position is, they still have to show great concern for the community, especially the weak (Rusydi 1992).

Fifth, Dare to take risks in defending the truth. Asiah's faith was really tested when she went through the ark of the household with Pharaoh. She lives with a husband who has great power and an unjust attitude. For years Asiah hid her faith and obedience to Allah's commands and the Shari'a of Prophet Ibrahim. Until one day Fir'un knew that his wife was a believer in Allah and denied herself as a god. This made Fir'un angry and furious. He threatened to torture his wife to death, if she would not acknowledge herself as God. But the threats and torture inflicted by Pharaoh and his guards did not in the least discourage a woman of faith like Asiah. He still maintains his faith even in the midst of the torment that claimed his life. Such is the example of a true woman of faith. He has inspired the attitude that a leader should emulate.

5. *Malika Saba'* (Queen of the Land of Saba')

The story of the Queen of the Land of Saba' (Balqis) in the Qur'an is told at length in Surah *an-Naml*/27:20-44. The story coincides with the story of the Prophet Solomon. Queen Balqis is one of the queens who has very broad power. Balqis ruled in the area of Saba' which is part of the territory of the present-day Yemen. He was able to build a military force that was respected by the surrounding kingdoms. Queen Balqis is able to lead her country fairly and prosperously. The people of the country led by Queen Balqis live in prosperity and prosperity. The success in the leadership of Ratu Balqis provided great inspiration for women who wanted to become leaders in politics and government. Balqis has been able to show that a woman is also capable of leading a large empire that brings prosperity and prosperity to its people.

6. *Imra'atu Imran* (Imran's wife)

Imran's wife named Hannah bint Faqudz. Long after having a family, Imran and Hannah have not been given offspring by Allah SWT. They are an expert family and practice the Torah. Imran is a sheikh who teaches religious sciences and the teachings of the Torah in Baitul Maqdis. One day Hannah sensed that she had experienced pregnancy. Knowing that he will be blessed with a baby makes him very grateful and happy for the grace of Allah. Hannah's gratitude was shown by her vow to God. Hannah vowed, when her child was born she would hand it over to Baitul Maqdis to serve as a connector for the treatises of the Prophets and Apostles (Muiz bin Nu and Hidayat 2013). This extraordinary story is enshrined in QS. Ali *Imran*/3:35.

After Hannah gave birth, it turned out that she was blessed with a beautiful daughter. The daughter was named Maryam. Not long after Maryam was born, her

father Imran passed away to Ramatullah. He was raised by his mother alone. Until when she was old enough, her mother asked her brother-in-law Prophet Zakaria to educate Mary in Baitul Maqdis. Maryam received special treatment from the Prophet Zakaria. He was very sincere in educating Maryam with compassion and gentleness. Prophet Zakariya treated Maryam in a special way. Maryam was made a special mihrab by Prophet Zakaria for her to worship in it. He did not give permission to anyone else to deliver food to Maryam except himself and his confidant named Yusuf an-Nazar.

Maryam grew into a mature woman in the education of a prophet of Allah. He grew up in the most noble place on earth, namely Baitul Maqdis which was once the mecca of the people of the Prophet Muhammad. Maryam listens to the religious sciences taught by the Prophet Zakariya every day which are sourced from the Torah. He also witnessed the people of Prophet Zakariya who every day perform worship and religious rituals at Baitul Maqdis. Living in such an environment made Maryam a noble woman who was chosen by God. Maryam was chosen by Allah to give birth to a noble Prophet Isa without a father. The story of Hannah's wife, Imran's wife, provides some leadership inspiration that is like to be imitated, including;

First, Do not despair in life. A married person of course expects to be given offspring. Married couples who have been married for a long time but are not given offspring usually feel inferior and worried. They want to live like everyone else normally. Home life is equipped with children is a very big grace of Allah. The couple Imran and Hannah are also ordinary people who also feel the same way. When they have been married for a long time but have not been given children, they also feel sad. But as people who believe in Allah they keep trying while praying to Allah to be given pious and pious offspring. Optimism and unyielding attitude towards God's grace, finally their prayers were granted by Allah SWT. They were blessed with a beautiful baby named Maryam. A baby who was ultimately chosen by Allah became the mother of Prophet Isa (as).

Second, Dare to sacrifice. The soul of the courage to sacrifice for the public interest is only owned by people who are able to get rid of the ego in themselves. People who are still trapped by egoism are always selfish. Every day he thinks about how he can make himself happy and happy (Novitasari and Prastyo 2020). This did not happen to Hannah, Imran's wife. When she was given the grace of God with pregnancy, she immediately vowed to God to give up her child to be educated in religious knowledge at Baitul Maqdis, then devoted her life to being a light for the people. So great is the spirit of sacrifice made by Hannah. The child who has been waiting for his presence for a long time, when he arrives, he is willing to give up his child so that he can provide greater benefits and benefits to the people. Willing to sacrifice for the public interest is one of the inspiring qualities that a leader needs to emulate.

Third, Responsible. A woman who was abandoned by her husband and has a baby child is certainly a heavy mental blow for her. Many orphans were abandoned because their mothers remarried with other men. After he got married sometimes orphans became neglected not getting the proper attention from their new parents. This did not happen to Hannah. Even though she is a widow, she is still responsible for educating her child until she grows up. He is looking for the best teacher to

educate his children. He found Prophet Zakariya who was none other than the husband of his younger sister. Responsibility is a leadership trait that must be possessed by a leader. Hannah has set an example of how responsible she is for her child's future. He never wastes the grace and bounty of Allah which is bestowed upon him.

7. *Maryam binti Imran*

Maryam's name is mentioned 32 times in 12 chapters of the Qur'an (Fuad bin Abdul Baqi 1958). The many mentions of Maryam's name in the Qur'an show that she is a very important woman to talk about. Maryam is the daughter of Imran and Hannah. Maryam's birth was mentioned in the story about her mother Hannah's piety in the previous section. Maryam is an extraordinary woman. He was born from the womb of a pious mother named Hannah. Imran's father was also a pious man who was solemn in Baitul Maqdis. He was raised by Prophet Zakariya also in the Baitul Maqdis environment. Maryam is the mother of Prophet Isa AS. What made her even more special was that Maryam became pregnant and gave birth to Prophet Isa without being touched by a man. Maryam has been chosen by Allah as a noble woman who gets many virtues and advantages (Nadiyah Amran and Hussin 91-92). As mentioned in QS. Ali Imran/3:42.

The verse explains that Allah conveyed a message to Maryam through Jibril that she was chosen by Allah to conceive and give birth to Prophet Isa, a messenger of Allah (Ash-shiddieqy 2002). Since childhood Mary has been guarded by God. In addition to having parents who are obedient to Allah, Maryam was also educated by a prophet in the noble Baitul Maqdis environment. Prophet Zakaria always took care of Mary and treated her in a special way as a woman. Prophet Zakariya provided *mihrab* for Maryam as a place to worship. Prophet Zakaria also always gave the best food to Maryam. Conditions like that make Maryam a woman who is intelligent, pious and always keeps her chastity. As mentioned in QS. At-Tahrim/66:12.

The verse explains that it was Allah who breathed the spirit of Prophet Isa into Maryam's womb. Maryam is a holy woman who has never committed adultery. God has the power to create humans without the normal process like other humans. Not only without the presence of a father like Prophet Isa, Prophet Adam as, Allah created without a father and mother. Allah SWT has the power to do whatever he wants. The verse also explains that Maryam is a person who carries out the Shari'a brought by the previous Prophet which is contained in the Torah and Zabur. Maryam is a woman who believes and is obedient to worship Allah (Katsir 1999).

The birth of Jesus without a father became a trial for Maryam. He was scorned by many at first. He was accused of adultery. But Allah SWT gave his miracle to Jesus. who was still a baby to talk to explain what had happened. The explanation of the baby Isa made everyone silent and stunned. They did not expect that a newborn baby could speak up and defend his mother's chastity. After the incident, Maryam calmed down. People who previously blasphemed him had realized that Maryam and her baby were not ordinary people. They are people who have been chosen by Allah to carry out their mandate (Adiliah 2019). Maryam's story in the Qur'an contains several inspirations for attitudes in leadership, including;

First, Responsible. Maryam's attitude that is ready to accept all the trusts that God has placed on her shows how she is a woman who has responsibility. Getting the mandate chosen by Allah SWT to get pregnant and give birth to a son without going through the marriage process is a very big burden for a woman. Especially for Maryam who always maintains her chastity and is famous for women who are obedient to worship. Maryam is ready to be *bullied* and face various insults and ridicule from those around her. The orders and trusts that Allah gave him are more important than the limited view of creatures. Maryam is a woman who has a strong faith. He did not sway with the unfavorable conditions he was in. Maryam carried the heavy trust until Allah showed her power to explain what really happened to Maryam.

Second, Not hopeless. give up Unyielding attitude and despair is an attitude that must be owned by a leader. A person whose soul gives up easily and is pessimistic is not worthy to be appointed as a leader. Leaders must be an inspiration to their subordinates. If the leader is always optimistic in solving the problems that occur, then many solutions will be obtained. On the other hand, if the leader is a pessimist and gives up easily, the people he leads will experience many problems in their lives. Maryam has exemplified the optimism she shows when she brings a baby born from her womb without a father. In the midst of ridicule and insults from people who did not understand what had happened, Maryam did not give up. He still believes that Allah SWT will not waste His obedient and obedient servants to His commands (Muiz bin Nu and Hidayat 2013).

Third, Finding solutions to problems. Being a solutive person is a trait that must be possessed by a leader. Leaders as *decision makers* must be able to think quickly and tactically in providing solutions to problems that occur. In a leadership at any level there are often problems that must be immediately resolved. If the leader is able to think tactically, then any problem will be solved in a short time appropriately (Fitriyah and Suliyadi 2018). Maryam has provided inspiration in finding solutions to the difficulties she faces. His disadvantageous position did not keep him from running away from trouble. With full confidence while hoping for guidance from Allah, Maryam looked for a solution to get her out of the problem that befell her. Maryam's file of patience and obedience to Allah's commands, Allah gave a miracle to Prophet Isa (as). to talk when he was a baby. Baby Isalah who told what really happened to his mother.

Thus, the discussion of leadership discourse in the Qur'an. From this discussion, it can be seen that leadership is a very urgent discourse and topic in Islam. The Qur'an mentions leadership explicitly in several of its verses. The Qur'an recounts several examples of leadership that had been practiced in pre-Islamic times to serve as lessons (iktibar) for later generations. The leadership consists of the leadership of the Prophets and some women who are inspirational in the Qur'an. Likewise, the Prophet also mentioned the issue of leadership explicitly in several hadiths. Scholars and experts in Islamic science also often differ in their understanding of leadership. The difference concerns the leadership model and the conditions that must be met by a leader. This reality can be understood because leadership in Islam concerns the interests of the people and has implications for all aspects of life in society.

7. Khaulah bint Tha'labah

The story of Khaulah bint Tha'labah in the Qur'an is an extraordinary historical story that is told in the Qur'an. The story begins when a *shahabiyah* named Khaulah bint Tsa'labah was visited by her husband Aus bin Ash bin Shamit. *Zihar* is the word of a husband who equates his wife's back with her mother's back (Syamsuddin Muhammad 2007). In the Arab tradition at that time, a husband who made *zihar* against his wife was tantamount to divorcing his wife (Munandar and Djuned 2018). It was Khaulah who received the *Zihar* from her husband, and brought the matter to the Messenger of Allah. He asked the Messenger of Allah to judge them for this incident. Khaulah is a woman of faith. He does not want to do an act that can lead to immorality. On the other hand, he also did not want their domestic relationship to be destroyed because of *zihar*. Khaulah feels that the household life that has been built for so long, is very unfortunate to be destroyed because *zihar* done by her husband (Waryono 2017).

Rasulullah saw. who received the complaint from Khaulah was unable to answer the problem. Rasulullah saw. have not received revelations about the law of *zihar*. The Prophet followed the legal tradition that was already in effect in society at that time. Khaulah and her husband were convicted of falling apart as a result of *zihar*. The answer from the Prophet made Khaulah feel very sad. He really wants the integrity of his household to remain intact so that their old age can be spent with his husband Aus bin Ash bin Shamit.

Khaulah with feelings of great sadness and confusion raised his hands to the sky. He complained about the problem to Allah SWT. With tears in his eyes and full of hope, he complained to God about his problem. Allah, the Most Gracious, hears the groans of his righteous servant. Allah SWT directly answered the prayer of Khaulah by sending revelations to the Messenger of Allah. in response to the law of *zihar* that happened to Khaulah. Allah SWT revealed the initial letter of Surah *al-Mujlah* which explains that a husband who has menzihar his wife must pay kafarat. Hearing the answer from the Messenger of Allah which came from revelation, Khaulah was very happy. He felt very grateful that Allah had answered his prayer and provided a solution to his problem (Saiin 2021). This story is mentioned in QS. *Al-Mujlah*/58/1.

The story of Khaulah bint Tsa'labah which is told in the Qur'an provides inspiration for exemplary leadership attitudes. Among the inspirational leadership qualities that can be learned from Khaulah's example include;

First, Dare to fight for the truth. Fighting for truth and justice is one of the traits of chivalry. People who dare to come forward to get to the truth are people who have been mentally tested. He is not afraid of the risks that will be faced as a consequence of his struggle. This is an example of Khaulah bint Tsa'labah. She dared to come forward to face the Prophet to fight for the aspirations of women regarding the law of *zihar* which has been going on for a long time in Arab society (Abu Syuqqah 1999). She feels that the law is very detrimental to women and threatens the integrity of a household. Khaulah's courage has changed a customary law establishment at that

time with a law that is more just for all. The law of *zihar* that was born after the Khaulah complaint had saved many households at that time (Al-Wahidy 1998).

Second, Optimistic attitude in dealing with problems. An optimistic attitude is an attitude that looks at something that will happen with a positive view. A leader needs an attitude of optimism in solving problems (Runtu 2003). Leaders who have high optimism will be an encouragement to the subordinates they lead. This optimistic attitude has been exemplified by Khaulah when he was not pleased to get an answer from the Prophet. Khaulah submits the problem directly to Allah SWT to provide a solution to the problem. This optimism and unyielding finally yielded sweet results for Khaulah and her husband.

Third, Thinking and farsighted. Having a vision and mission is another important thing that must be owned by a leader. People who are able to see far into the future tend to have a better life than people who think only for the short term. Leaders who are able to see have a far-sighted vision are able to prepare something in advance to overcome problems that occur in the future (Sunarta 2006). Khaulah set an example of how far-sighted he was. he was able to find the best solution when his household was on the verge of collapse due to the *Zihar*. Only people who have the intelligence to see the future are able to do what Khaulah did. He did not take for granted the Arab tradition of ignorance which punishes divorce due to *zihar*.

CONCLUSION

From the explanation above, exemplary and inspiring stories from women show that women also have advantages. Inspirational stories written indirectly confirm an achievement in both the spiritual and professional career fields that are not dominated by one type. Women also have equal opportunities to achieve, do good, and enter the political, leadership, social and economic spheres. By writing some inspirational stories of women in the Qur'an, they can bring back social moral values in the current era and are able to bring back a new spirit in building a nation that is intelligent and with character.

Several verses of the Qur'an that talk about women show that women have the same potential as men, meaning that every woman has the potential as a leader. Not even a few women become role models emotionally, professionally, and as leaders. Even the Qur'an mentions their names as a form of honor for women. This view indirectly breaks the notion that women are only subordinate to men.

REFERENCES

Abdul Mu'thi, Fathi Fawzi. 2015. *Perempuan-Perempuan Al-Qur'an*. Jakarta: Penerbit Zaman.

Abdullah Al-Asyqar, Umar Sulaiman. 2008. *14 Wanita Mulia Dalam Sejarah Islam*. 5th ed. Surabaya: Pustaka Yassir.

Abu Syuqqah, Abdul Halim. 1999. *Tahrîr Al-Mar'ah Fi 'Ashri Ar-Risâlah*. Kuwait: Dâr al-Qalam li an-Nasyri wa at-Tauzî.

Adiliah, Mizan. 2019. "Sosok Maryam dalam al-Qur'an." *At-Tibyan* 2(1):1–18. doi: 10.30631/atb.v2i1.11.

Affani, Syukron. 2017. "Rekonstruksi Kisah Nabi Musa dalam al-Quran: Studi Perbandingan dengan Perjanjian Lama." *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 12(1):176. doi: 10.19105/al-lhkam.v12i1.1259.

Agesna, Widya. 2018. "Kedudukan Pemimpin Perempuan Dalam Perspektif Hukum Islam." *AL IMARAH : JURNAL PEMERINTAHAN DAN POLITIK ISLAM* 3(1):122–32. doi: 10.29300/imr.v3i1.2146.

Ahmad, Ajmand. 2003. "Fiqh, Women and Human Rights: Competing Methodologies." *Studia Islamika* 10(1). doi: 10.15408/sdi.v10i1.640.

Alfitri, Alfitri. 2020. "Protecting Women from Domestic Violence: Islam, Family Law, and the State in Indonesia." *Studia Islamika* 27(2):273–307. doi: 10.36712/sdi.v27i2.9408.

Al-Maraghi, Ahmad Mustafa. 1946. *Ahmad Mushtafa al Maraghi*. Mesir: Musthafa Bab al-Halabi wa Alaudhuu.

Al-Wahidy, Ali Ibnu Ahmad. 1998. *Asbabun Nuzul*. Cairo: Darul Hadis.

Ash-shiddieqy, Hasbi. 2002. *Al Bayan Tafsir Penjelas Al-Quranul Karim*. Semarang: Pustaka Rizki Putra.

Asy-Sya'rawi, Muhammad Mutawalli. 1997. *Tafsir Asy-Sya'rawi*. Vol. 17. Cairo: Mathâbi' Akhbâr al-Yaum.

Âsyur At-Tûnisi, Muhammad Thâhir. 1984. *Tahrîr Al-Mâ'na as-Sâdîd Wa Tanwîr al-Aql al-Jâdîd Min Tâfsîr al-Kitâb al-Majîd*. Vol. 20. Tunisia: Dâr at-Tûnisi li an-Nasyr.

Darmawan, Dadang, Irma Riyani, and Yusep Mahmud Husaini. 2020. "Desain Analisis Semantik Alquran Model Ensiklopedik: Kritik atas Model Semantik Toshihiko Izutsu." *AL QUDS : Jurnal Studi Alquran dan Hadis* 4(2):181–206. doi: 10.29240/alquds.v4i2.1701.

Fatmawati, Erma. 2019. "Perempuan, Abdurahman Wahid Dan Kepemimpinan Perempuan Dalam Manajemen Pendidikan Agama Islam." *IJIT: Indonesian Journal of Islamic Teaching* 2(1):20.

Feillard, Andrée. 1997. "Indonesia's Emerging Muslim Feminism: Women Leaders on Equality, Inheritance and Other Gender Issues." *Studia Islamika* 4(1). doi: 10.15408/sdi.v4i1.787.

Fitriani, Annisa. 2015. "Gaya Kepemimpinan Perempuan." *Jurnal Tapis: Jurnal Teropong Aspirasi Politik Islam* 11(2):9. doi: 10.24042/tps.v11i2.845.

Fitriyah, Nurul, and Agus Suliyadi. 2018. "Membangun Kompetensi Pemimpin Dalam Mengelola Organisasi Publik: Strategi Dan Aplikasi." *Madani Jurnal Politik Dan Sosial Kemasyarakatan* 10(1):79. doi: 10.52166/madani.v10i1.941.

Fuad bin Abdul Baqi, Muhammad. 1958. *Mu'jam al-Mufahras Lî al-Fâdzh al-Qur'ân al-Karîm*. Cairo: Mathba'ah Darul Kitab al-Mishriyah.

Hasbi Ash-Shiddiqy, Muhammad. 1995. *Tafsir Al-Qur'anul Majid An-Nur*. Semarang: PT. Pustaka Rizki Putra.

Ibnu Katsir Ad-Dimasyqi, Abu al-Fida Isma'il. 1999. *Al-Bidâyah Wa al-Nihâyah*. Vol. 1. Cairo: Dâr at-Taqwâ.

Ismail, Norbani B. 2017. "The Quranic Exegesis, Reformism, and Women in Twentieth Century Indonesia." *Studia Islamika* 24(3):469–501. doi: 10.15408/sdi.v24i3.5187.

Karssen, Gien. 2008. *Ia Dinamai Perempuan*. Bandung: Yayasan Kalam Hidup.

Karuru, Perdy. 2013. "Pentingnya Kajian Pustaka Dalam Penelitian." *Jurnal Keguruan Dan Ilmu Pendidikan* 2(1):1–9.

Katsir, Ibnu. 1999. *Tafsîr Al-Qur'ân Al-Azhîm*. Vol. 2. Riyadh: Dâr al-Thâyyibah.

ahl-Husain bin Mas'ud Al-Baghawi, Abu Muhammad. 1997. *Ma'âlim at-Tanzîl Fi Tafsîr al-Qur'ân (Tafsîr al-Baghawi)*. Riyadh: Dâr at-Thâyyibah li an-Nâsyri wa at-Tauzî.

Mudrikah, Desy Ashfirani, and Farham Walidin. 2020. "Isyarat-Isyarat Nabi Perempuan Dalam Al-Quran." *Al-Din: Jurnal Dakwah dan Sosial Keagamaan* 6(1):23. doi: 10.35673/ajdsk.v6i1.846.

Muhazir, Muhazir. 2021. "Ekonomi Dalam Kajian Al-Qur'an." *Al-Bayan: Jurnal Ilmu al-Qur'an Dan Hadist* 4(2):159–73. doi: 10.35132/albayan.v4i2.127.

Muiz bin Nu, Abdul, and Arif Hidayat. 2013. *Siti Maryam: Sosok Wanita Tegar Dalam Mempertahankan Keyakinan*. Jakarta: AL-Maghfiroh.

Munandar, Arif, and Muslim Djuned. 2018. "Zihar dalam Tafsir Fi Zhilal Al-Qur'an dan Tafsir Al-Mishbah." *TAFSE: Journal of Qur'anic Studies* 3(1):17. doi: 10.22373/tafse.v2i1.8072.

Nadiyah Amran, Najah, and Haziyah Hussin. 91-92. "Women and Emotional Competence from The Narrative of Maryam in Al-Quran." *International Journal of Islamic Thought* 171(1):2020.

Nisa, Eva F. 2014. "The Marginalised Majority: Indonesian Muslim Women On Nationalism." *Review of Indonesian and Malaysian Affairs* 48(1):127–58. doi: 10.3316/ielapa.893926612252349.

Novitasari, Yesi, and Danang Prastyo. 2020. "Egosentrisme Anak Pada Perkembangan Kognitif Tahap Praoperasional." 7(1):17.

Rahman, Miftahur. 2018. "Kata al-Ikhlas dalam Alquran: Kajian Semantik." *AL QUDS : Jurnal Studi Alquran dan Hadis* 2(2):105–24. doi: 10.29240/alquds.v2i2.476.

Rijali, Ahmad. 2019. "Analisis Data Kualitatif." *Alhadharah: Jurnal Ilmu Dakwah* 17(33):81–95. doi: 10.18592/alhadharah.v17i33.2374.

Robbin, Stephen P. 2001. *Perilaku Organisasi: Konsep, Kontraversi, Aplikasi*. Jakarta: Prenhallindo.

Rohmiyati, Fathun Nur. 2016. "Hakikat Kepemimpinan Perempuan: Sebuah Refleksi Sejarah." *An-Nisa'* 8(1):49. doi: 10.35719/ansa.v8i1.99.

Runtu, Bob. 2003. "Determinan Kepemimpinan." *Makara Human Behavior Studies in Asia* 7(2):78. doi: 10.7454/mssh.v7i2.57.

Rusydi, Yasin. 1992. *Nisâ' Mu'minât (al-Qudwah Mi an-Nisâ')*. Cairo: an-Nahdhah li an-Nasyri wa at-Tauzî.

Saiin, Asrizal. 2021. "Critical Analysis Of The Zihâr Concept In The Qur'an And Its Contextualization In The Contemporary Era." *JURIS (Jurnal Ilmiah Syariah)* 20(1):37. doi: 10.31958/juris.v20i1.2960.

Salim, Arskal. 2014. "Law, Women, and Property in Contemporary Indonesia." *Studia Islamika* 21(1):183–95. doi: 10.15408/sdi.v21i1.884.

Sandimula, Nur Shadiq. 2022. "Analisis Semantik atas Kata 'Thayyibah' dalam al-Qur'an." *AL QUDS: Jurnal Studi Alquran dan Hadis* 6(2):759–78. doi: 10.29240/alquds.v6i2.3324.

Saputro, Eko Andy. 2018. "Kepemimpinan Perempuan Dalam Pandangan Biologis Dan Teologis Al Quran." *SAMAWAT: JOURNAL OF HADITH AND QURANIC STUDIES* 2(2):42.

Shihab, M. Quraish, and Muhammad Quraish Shihab. 2012. *Surah Âli 'Imrân, Surah an-Nisâ'*. Cetakan V. Jakarta: Lentera Haiti.

Shihab, Moh Quraish. 2008. *M. Quraish Shihab Menjawab 1001 Soal Keislaman Yang Patut Anda Ketahui*. 1st ed. Tangerang: Lentera Hati.

Sohiron, Sohiron, Ahmad Syukri, and Kasful Anwar Us. 2019. "Sifat Empati Pemimpin Terhadap Bawahan Sebagai Kunci Keberhasilan Kepemimpinan Dalam Sistem Manajemen Pendidikan Islam." *Indonesian Journal of Islamic Educational Management* 2(1):51. doi: 10.24014/ijiem.v2i1.7124.

SteelFisher, Gillian K., Mary G. Findling, Sara N. Bleich, Logan S. Casey, Robert J. Blendon, John M. Benson, Justin M. Sayde, and Carolyn Miller. 2019. "Gender Discrimination in the United States: Experiences of Women." *Health Services Research* 54(S2):1442–53. doi: 10.1111/1475-6773.13217.

Sunarta, Sunarta. 2006. "Kepemimpinan Visioner Dalam Kancah Global." *Jurnal Manajemen Pendidikan UNY* 1(2):59.

Syamsuddin Muhammad, Abu Abdullah. 2007. *Fath Al-Qarib al-Mujib*. Vol. 2. Beirut: Dar al-Kitab al-Islamiyyah.

Toriqul Chaer, Moh. 2020. "Konsep Pendidikan Anak Pada Kisah Ibu Musa Dalam Al-Qur'an." *Jurnal Contemplate: Jurnal Ilmiah Studi Keislaman* 1(2):144.

Umar Az-Zamakhsyari, Abu al-Qasim Mahmud. 1988. *Al-Kasasyâf an Haqâiqi Ghawâmidh at-Tanzîl*. Vol. 3. Beirut: Dar al Fikr.

Wahid, Ramli Abdul. 2020. "Mengurai Diskursus Kepemimpinan Dalam Perspektif Islam." *Islamijah: Journal of Islamic Social Sciences* 1(1):85–96. doi: 10.30821/islamijah.v1i1.7165.

Waryono, Waryono. 2017. "Perempuan Menggugat (Kajian Atas QS. al-Mujadilah [58]: 1-6)." *Musawa Jurnal Studi Gender Dan Islam* 16(2):222. doi: 10.14421/musawa.2017.162.214-225.

Yulianti, Reny, Dedy Dwi Putra, and Paulus Diki Takanjanji. 2018. "Women Leadership: Telaah Kapasitas Perempuan Sebagai Pemimpin." *Madani Jurnal Politik Dan Sosial Kemasyarakatan* 10(2):15. doi: 10.52166/madani.v10i2.973.

Zulaiha, Eni. 2016. "Nabi Perempuan: Karakteristiknya Dalam Alquran Dan Kontroversi Pendapat Seputar Nabi Perempuan Di Kalangan Ulama." *Misykah: Jurnal Pemikiran dan Studi Islam* 1(2):19.

